

over to the church, and carried them back to their original schismatical creed. And being all alone, and not able to leave his Majesty the Cham, I could not go to visit the church above-mentioned, which is twenty days' journey distant.

Yet, if I could but get some good fellow-workers to help me, I trust in God that all this might be retrieved, for I still possess the grant which was made in our favour by the late King George before mentioned. So I say again that if it had not been for the slanderous charges which I have spoken of, the harvest reaped by this time would have been great!

Indeed if I had had but two or three comrades to aid me 'tis possible that the Emperor Cham would have been baptized by this time! I ask then for such brethren to come, if any are willing to come, such I mean as will make it their great business to lead exemplary lives, and not to make broad their own phylacteries.

As for the road hither I may tell you that the way through the land of the Goths, subject to the Emperor of the Northern Tartars, is the shortest and safest; and by it the friars might come, along with the letter-carriers, in five or six months.<sup>2</sup> The other route again is very long and very

<sup>1</sup> "This is precisely the distance which the Imperial Geography assigns as the distance from the capital of the country occupied by the tribe of *Urat* [a branch of the old *Kerait* still occupying the country adjoining *Tathung*], that is to say, 1,520 *li*, or 152 leagues, of which about  $7\frac{1}{2}$  go to a day's journey." *Pauthier, Le Pays de Tanduc*, etc., p. 38.

<sup>2</sup> This first route is the way by *Tana* and *Sarai* as described by *Pegolotti*. He, however, makes upwards of eight months actual travelling from *Tana* to *Cambalec*.

Respecting the Goths of *Gazaria* see *Rubruquis* (p. 219) and *Barbaro* in *Ramusio* (ii, 97 vers). Both of these travellers attest the Germanic dialect, and the latter had a German servant who spoke with them. "They understood each other reasonably well, much as a man of *Forli* might understand a *Florentine*." *Busbeck*, who was the emperor's ambassador at *Constantinople* between 1554 and 1560, saw two of these *Crimean Goths*, and gives a list of some forty of their vocables, which are pure *Teutonic*, some of them pure *English* (one at least pure *Scotch*, *criten*, to weep or greet); other words which he gives are apparently not *Teutonic*